

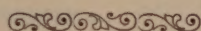
The Missionary Intelligencer.

VOLUME XIX.

MARCH, 1906.

NUMBER 3.

THE CRY OF HUMANITY.



ALL the lines of providential opportunity are converging to the accomplishment of the world's redemption. The barriers of race prejudice are breaking down, sealed empires are opening up, and the ends of the earth are being brought together that the "door of faith may be opened to the nations." The claims of men may not be more pressing than they have always been, but they have grown more clamorous; the Macedonian cry, "Come over and help us," may not be more urgent than it has always been, but it has grown multitudinous as the voice of many waters. In the claims of humanity may the church recognize the claims of her Lord, and in the cry of humanity, the call of her Lord.

JAMES M. CAMPBELL.

FINANCIAL EXHIBIT.

FOR FOUR MONTHS.

Comparing the receipts for Foreign Missions for the first four months of the current missionary year with the corresponding time last year shows the following.

	1905.	1906.	Gain.
Contributions from Churches.....	79	56	*23
Contributions from Sunday-schools.....	42	41	*1
Contributions from C. E. Societies.....	185	205	20
Individual Contributions	394	311	*83
Amounts	\$27,103 41	\$34,573 68	\$7,470 27

Comparing the receipts from different sources shows the following:

	1905.	1906.	Gain.
Churches	\$1,100 20	\$971 26	*\$128 94
Sunday-schools	314 66	367 83	53 17
C. E. Societies	1,762 55	1,975 82	213 30
Individual Offerings	4,375 03	16,892 68	12,517 65
Miscellaneous	5,629 48	1,192 32	*4,437 16
Annuities	12,575 50	5,977 74	*6,597 76
Bequests	1,345 99	7,196 00	5 850 01

* Loss.

Gain in regular receipts, \$8,218.02; loss in annuities, \$6,597.76; gain in bequests, \$5,850.01.

During January there was a loss in the total receipts of \$3,350.15. Let us aim to have no losses in any month. The above showing for four months is encouraging, however, we must do better to insure \$300,000 by September 30.

March 4th!

certainly a treasure house this month.—
G. H. Steed, Johnstown, Pa.

Every church in line.

George Darsie, Akron, Ohio, says:

Take a rousing offering to evangelize the nations of the earth.

"We are preparing to do our level best the first Sunday in March. We are aiming at \$900."

The tight-fisted preacher will secure a poor March Offering.

Do not be satisfied with one dollar less than your full apportionment.

February Intelligencer best yet. Will certainly meet apportionment; will try to increase it.—Spencer L. Jackson, Uniontown, Ky.

Aim to have your church average at least one dollar per member if at all possible.

We are especially fortunate in our contributed articles in this issue of the Intelligencer. They are strong meat, every one of them.

The Intelligencer arrived and is cer-

Will you not enlist some church in the March Offering that did not give last year? Translate it from the black squares to the white ones.

Make a special effort to have every member give something. Probably not more than twenty-five per cent of our people give anything for Foreign Missions.

The January number of the Missionary Intelligencer is full of the missionary spirit. If one can be moved at all, it will do it.—B. W. Bass. Paducah, Ky.

Remember that fine church building, that big organ, that great choir, are all out of place if your church is not supporting a representative on the foreign mission field.

The preacher who works up a good March Offering will bless all who help, enrich his own mind and heart, and cheer the missionaries in their lonely and difficult fields.

A church at Nottingham, England, has for its motto: "Not parasites on the past, but pioneers of the future." Good motto for churches and preachers in our own land.

Last year the church at Hopkinsville, Ky., gave for all missions \$2,339.67. This is almost as much as it spent for self-support. H. D. Smith is the popular and efficient pastor.

I have read with much interest the Intelligencer for February. The array of facts and statements bearing upon missions is overwhelmingly convincing.—P. H. Duncan, Latonia, Ky.

How unintelligible the parables of our Lord would be if they were addressed to a section or nation, and not to the whole of mankind. The

field for sowing is nothing short of the world.

Last week the Foreign Society received an annuity gift from a friend in Texas. The Society will be glad to receive other gifts in the same way and will furnish literature explaining the plan fully.

If your church reaches the Living-Link rank, or reaches its apportionment, or makes any other decided advance, please to let us have the good news by prepaid telegram Sunday night, March 4th.

Get every officer in your church to subscribe for the Missionary Intelligencer. It will help you in all your work. Single subscriptions, one year, 50 cents, three years \$1.00. In clubs of five or more only 25 cents per copy.

Remember the American Christians give 93 cents to convert 80,000,000 of people in this country who have the gospel, while they give only 3 cents to evangelize about 800,000,000 of souls in heathen lands who have not the gospel.

President A. McLean gave \$600 to Foreign Missions last year, the salary of a missionary. He gives the same amount this year. This amount is only a part of his liberality. He is probably the most liberal giver in our brotherhood.

When preaching your missionary sermons remember that cold facts are more convincing than glittering generalities. Give the people the facts, the facts of missions. Facts tell. Facts convince. Facts warm the heart and generate interest.

Are we on a retreat? Five years ago 3,067 churches contributed to Foreign Missions; last year only 2,834, or a loss in five years of 233. Shall we

not more than redeem ourselves this year by enlisting not less than 4,000 churches in the offering?

The kingdom of God in humanity will only come by human agency. Whatever we may say, the Divine decree has manifestly gone forth that men will not hear the glad tidings without there be preachers, and that preachers can not tell it unless they be sent.



Miss Mary Lediard,

Owen Sound, Ont. Recently appointed missionary by the Foreign Society. She will go to the field, Japan, next September. Speaking of her, Mary Stephens, Owen Sound, says: "We are all so pleased that she has been accepted for the work. She will be a very successful missionary. She is one of the most conscientious girls I have ever known."

If a church does not give for Foreign Missions the sin can be laid at the door of the preacher or the church officers. Occasionally the officials stand between the congregation and its imperative duty. Any church will help the work if it is faithfully asked to do so.

We hope every preacher will call the attention of his church to the advantages of the Annuity Plan of the Foreign Society. There are hundreds of old people who would avail themselves of the advantages of this plan

if they knew about it and they were encouraged to take hold of it.

Dr. C. H. Patton, of the American Board said, "Let England, if she will, be the great commercial power of the world, let Germany be the war power, let France stand for science, and Italy for art, but let us supremely stand before the world as the great missionary power!" Let all the people say Amen.

Our National Convention has fixed upon the first Sunday in March as the day in our churches for Foreign Missions. Our people expect to give on that day. This arrangement should be respected. If we will all take step together we are simply invincible. Please observe three things respecting the offering: 1. Take it. 2. Take it on time. 3. Take a good one.

Light is not more diffusive than the gospel as it appears in the New Testament; light will go everywhere, its only enemy is darkness, and it is constantly engaged in overcoming its enemy. The gospel will go everywhere, like the beams of the sun which irradiate the world; and it can not rest or halt until all the nations that sit in darkness have seen the great Light.

Please send your March Offering promptly Monday morning, March 5th, to F. M. Rains, Sec., Box 884, Cincinnati, O. Send by bank draft, express order, P. O. order or registered letter. Be careful to give local name of church when different from postoffice, as Mt. Pleasant, Corinth, Sixth St., etc. Also please state whether the offering is from a church, Sunday-school, C. E. Society, or an individual.

The Foreign Missionary Rallies held in different parts of the country have been more largely attended this year than in former campaigns. The

speeches are of a higher order. They have been led by A. McLean, Stephen J. Corey, and F. M. Rains. The following missionaries have rendered most valuable help: A. E. Cory, C. B. Titus, and Mrs. Lily W. Molland, of China; Dr. C. C. Drummond, of India.

Stephen J. Corey, the new Secretary of the Foreign Society, is winning a host of friends and eliciting expressions of highest commendation wherever he goes. He has already won a number of new Living-Link churches and others are almost persuaded. He is a field marshal of the first rank. The brotherhood is to be congratulated upon being able to command the services of this wise and indefatigable leader.

I have been delivering a series of evening addresses on mission topics as follows:

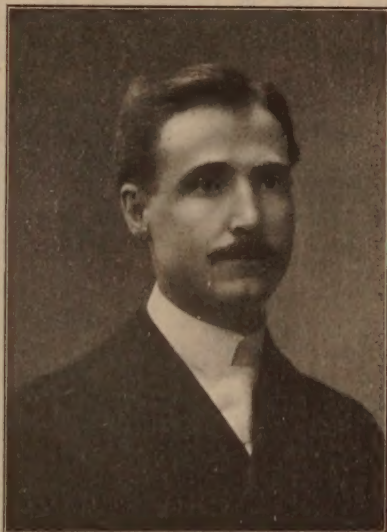
1. Missions and Medicine.
2. Missions and Geography.
3. Missions and Martyrdom.
4. Missions and Money.

Have had fine audiences throughout the series. It was a study full of comfort and confidence in a conquering Christ and church to pastor as well as people.—Geo. B. Evans, Big Run, Pa.

The leading preachers in our brotherhood are the leading missionary men. Just so in all religious bodies, and it will continue to be so. No man need hope for a commanding and lasting position in the hearts and confidence of our people who is not, like the fathers of this plea, on fire with missionary zeal. The great preachers of the world are to-day and always have been and always will be great exponents of world-wide missions.

A few churches every year put the offering off for a later and more convenient season. **This is a mistake.** The majority of these churches for-

get the offering altogether or send very small amounts. Our books show numerous instances last year of churches that promised to take the offering that never did so. They hesitate, they dally. If all our churches should adopt this plan, we would be forced to call home scores of our missionaries.



J. H. Goldner,

Pastor Euclid Avenue Church, Cleveland, O. This church supports A. F. Hensley at Bolengi, Africa.

Sunday, January 21st, the Old South Church (Congregational), Boston, made its annual offering for Foreign Missions amounting to \$11,000, the greatest in the history of that great missionary church. And recently a United Presbyterian Church in Pittsburgh made an offering one day of \$17,000 for Foreign Missions. Last year the Independence Avenue Christian Church, Kansas City, Mo., gave \$500 as a church; the Sunday-school gave \$1,000; and R. A. Long, one of the officers, gave \$5,000, making a total of \$6,500 from that one congregation.

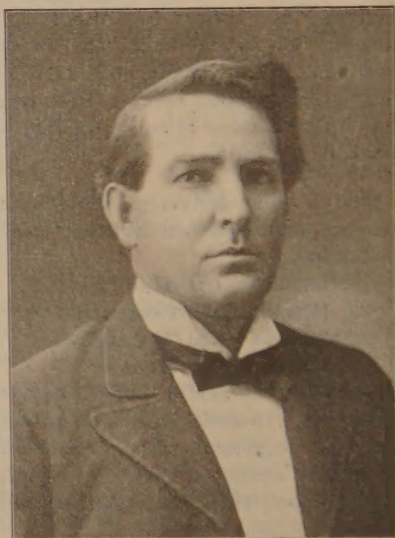
There are unmistakable signs of a new era in our foreign work both in the churches at home and on the world field. The work among the heathen moves forward with wondrous strides. The interest grows wider and deeper at home. The income of the Foreign Society has been doubled in the past seven years, but we are not yet doing a tithe of what we are able to do. And it may be remembered that the churches that are doing most for this cause are the most useful and aggressive in every good work.

The gospel not only contains the missionary idea, but it is the missionary idea and nothing else. It has scrupulously avoided being anything else, and gets rid of all encumbrances; it has no labored law or exacting code, no stereotyped system or ecclesiastical institutions, no ceremonial or priests or temple—all these are accretions or excrescences—but it is simply and austere a voice, a voice crying in the wilderness, a voice from heaven, a voice that invites every human soul into the kingdom of God, and adds, "let him that heareth say come."

In that wonderful book, **Pastor Hsi**, we hear of an old Chinese woman who shrank from baptism, though she was clearly a believer; she gave it as the reason that she could not be a Christian, that to be a Christian meant to go into all the world and preach the gospel to every creature; and though she spoke of Christ to all she could, she was too old to go into all the world. What a joy it must have been to explain to that fervent soul, and then to receive her into the fold. She had rightly understood the meaning of Christianity and the gospel.—**Robert F. Horton.**

Our work in foreign lands is now of large proportions and is very successful. Probably no Society in the world

has made a larger growth than our Foreign Society during the past decade. We are doing work in thirteen countries. The whole number of workers is 466. Eighteen hospitals and dispensaries are maintained. More than 400 orphans are educated and housed and clothed and fed. Forty schools and colleges with an attendance of over 2,300, are supported. Our people sustain a different and stronger relation to the work from that of a few years past.



A. A. Doak,

Pastor of the church at Kent, O., which expects to become a Living-Link in the Foreign Society in the approaching March Offering.

The country is phenomenally prosperous. Nothing like it was ever before known in this or any other country. This is a time of almost boundless trade activity. Faster than the growth of population is the increase of money in circulation. It is claimed that twelve great crops during the past year have added the prodigious sum of \$3,874,000,000 to the wealth of the country. We are not only the

richest nation on earth, but we are the richest per capita. These and other facts ought to prompt us to provide large and liberal things in the approaching March Offering for Foreign Missions.

When considering the March Offering remember that this is a part of the "Four Years' Campaign" which will close with the great Centennial Celebration at Pittsburg in 1909. What we do the first Sunday in March is an almost certain prophecy of the success of the whole four years' agitation. If the churches generally give a creditable amount it will help to beget confidence and interest. It will help to bring our people to a consciousness of their power and ability. The Foreign Society has come to be a world power. During this campaign its influence and usefulness must be enlarged. We ought to come up to the Centennial with an income for Foreign Missions of not less than \$500,000, and we probably will if we reach \$300,000 this year.

When considering the annual offering for Foreign Missions we ought to remember that preaching the gospel to the lost is the first work of every church, weak or strong, old or young, rich or poor. Without fellowship in it a church exists for little purpose. For this purpose Christ died, for this purpose the Holy Spirit was given, for

this purpose the church was established. If a church would be successful in her local work, she must be true to her foremost work. A certain paralysis falls upon a church that ignores or neglects this imperative obligation. A congregation should frankly and enthusiastically prosecute this work if it would claim the Divine blessing. The whole church is an army that should be on the march, set on the conquest of the world.



J. T. T. Hundley,

Pastor, Norfolk, Va. This church becomes a Living-Link in the Foreign Society.

CHAT ABOUT LIVING-LINKS.

The River Street Church, Troy, N. Y., of which G. B. Townsend is the pastor, has secured pledges to become a Living-Link.

Percy Leach, of Iowa City, will try to get the churches in that county to support a missionary through the Foreign Society.

We are planning to become a Living-Link this year besides educating now a dear young sister for the foreign field.—J. T. T. Hundley, Norfolk, Va.

The church at Bethany, Neb., and the faculty and students of Cotner University, combine their offerings in

the support of Mrs. Royal J. Dye, at Bolengi, Africa. This scores an additional Livink-Link.

The churches in Summit County, Ohio, outside of the High Street Church, Akron, O., will undertake to support a missionary with their combined offerings. C. A. McDonald, of Akron, is leading in the campaign.

Since receiving your apportionments I am more hopeful that we can make North Vermilion County a Living-Link. At any rate, I am going to spend some time and money for railroad fare and postage in the undertaking. Yours, H. H. Peters, Rossville, Ill.

J. R. Perkins, minister of the church at Huntsville, Mo., will lead in an effort to combine the offerings of fifteen churches in Randolph County to support a missionary on the foreign field. This is a move in the right direction. Fifty men in Missouri can do the same thing and succeed as J. R. Perkins will. Why not have such a general

movement at once throughout the state?

Normal, Illinois: I am so happy to report that without a dissenting voice the officers of this church voted to co-operate with their pastor in an earnest effort to make this church a Living-Link before our Centennial in 1909. This is a great step forward. We only have a resident membership at present of 285, but we aim by special evangelistic effort to double it by the Centennial.—Robt. H. Newton.

H. H. Peters, Rossville, Ill., says: "It is possible for the churches of North Vermilion County, Illinois, to become a Living-Link, but it means much work. Now, I have a scheme. It is this. We will make a desperate effort to get the churches and Sunday-schools to raise \$600. If we can do this for one year it will be easy to form a co-operation to keep the matter up. We need the fellowship and the Lord needs the money, so we are in for trying."

FROM THE FIRING LINE.

Miss Emma Lyon, Nankin, China, reports seven of the girls in her school baptized recently.

B. L. Kershner, Manila, Philippine Islands, reports two baptisms recently at San Anton and one at Loreta.

T. J. Arnold with his family have left Shanghai, China, for their vacation, which they will spend on the Pacific Coast. They will reach San Francisco about March 5th.

Miss Williamina Meldrum, Havana, Cuba, says: "School is prospering and the number of pupils is increasing. We now have registered forty-two with several more in view."

At the Bible Institute of the Ilocano churches, P. I., held recently over a period of ten days, some thirty native ministers, in more or less advanced stages of preparation were in attendance.

Justin E. Brown, Lu Cheo fu, China, says: "I am enjoying more and more the privilege of being here. My only hardship is that I am not yet able to take hold of the work that rises up on all sides of us."

R. D. McCoy, Tokio, Japan, reports the work in Osaka in a prosperous condition, although the work is a difficult one, being located in a strong Buddhist section of the city. He says

the new church building which is being erected will add much to the efficiency of the work.

Theodore Macklin, son of Dr. W. E. Macklin, of Nankin, China, who is prosecuting his studies at Ames, Iowa, in a recent letter says: "I like to study. I also like China. I will and must go back some day."

I wish you would please send me at once four or five copies of the Children's Day Exercise. We want to begin to teach the idea of missions to our Sunday-school and desire to have a program. I will undertake an arrangement and translation of the English exercise so that it can be used in Spanish.—Roscoe R. Hill, Matanzas, Cuba.

Hermon P. Williams, Vigan, P. I., says: "The whole mission will be at our house next week, also twenty or thirty Filipinos, for another round of Bible study. Dr. C. L. Pickett will conduct a clinic for Vigan, then he and I will go to Abra for five or six days, healing and preaching. I enclose the Lord's Prayer and some Scripture verses published for these

heathen on our press, the first in their language, I believe. Have reported seventeen baptisms to the papers the past week."

I find my Japanese house very comfortable. There are eight Japanese in my family. All but two are Christians. The school is so crowded that we must have another room. So many applying for admission, but we can not take them. Three of the girls in my home are teaching in the Sunday-school. I teach them the lesson each week.—Rose T. Armbruster, Tokio, Japan.

Mrs. Bruce L. Kershner, Manila, P. I., writes as follows: "Last week there were services each night at Loreta. Two were baptized there. Some opposition was shown by the throwing of stones. No harm was done, but it is annoying and shows the temper of those who are not with us. On several nights the police stood guard through part of the service, but they no sooner left than the stones began to fall. On last Lord's Day seven were added to the Ermita congregation. One man recently baptized by Buenaventura Garcia had been a Methodist preacher."

JOY AND EXPECTANCY.

We will approach the annual offering for Foreign Missions with gladness because we have heard and enjoy the gospel ourselves; with expectancy because the promises of God are sure and the redemption of the world is certain.

In this offering we will all rejoice to make known to others the Christ who means so much to our own lives. He is the center of our faith and joy and hope and we can not resist the over-mastering desire to make Him known to all men everywhere. What we do for this cause is the surest evidence of the esteem in which we hold Christ.

We appeal to every member of our churches with renewed zeal and increased confidence that they will respond as those who expect to see the

world conquered by our Lord. We trust there will be no faltering or hesitancy. If you gave for this cause last year, will you not give at least as much now? And if your heart suggests a larger offering, you will be all the more blessed. If you did not give last year, may we not on behalf of our faithful missionaries in heathen lands request your help now? We are all hoping and praying that all former offerings will be surpassed.

A fresh study of the Scriptures and of the world's need of the gospel will make the importance of missions stand out in a new and stronger light. The essential nature of the gospel itself requires that we give it to others. For a church to neglect missions involves an outrage of all its highest claims. If the missionary spirit is lacking, it reveals a want in its real life, for as we all know preaching the gospel to the lost is the chief business of every church. It has been truly said, "Every church must preach or perish, teach or tarnish, evangelize or fossilize." If our religion is true, we ought to propagate it; if it is not true, we ought to abandon it.

The Foreign Society is properly calling for enlargement in every direction. The world is all astir. The nations of the earth are in nervous suspense. The preaching of the gospel will hasten the civilization of the world. It will solve all unsolved problems. The doors of every nation under heaven are wide open. The opportunities for spreading the gospel were never so great before in the world's history. Men everywhere hunger for the Bread of Life.

We passed the quarter of a million dollar line last year. We now have a new task before us, \$300,000 for Foreign Missions by September 30th, 1906. Our brotherhood is being aroused upon this subject. Let us have a united, persistent, and determined effort to reach the amount.

The first Sunday in March is the great day in our calendar. As goes March 4th so goes our record for the year. The missionaries are in a state of anxiety for more helpers and for general enlargement. The whole brotherhood in this and other lands are on the tip-toe of expectancy. Let every church and preacher and member help to make the day memorable.

A TREMENDOUS EMERGENCY.

We ask the friends to remember that there is much more than an ordinary emergency upon us in the annual offering for Foreign Missions, March 4th. The work has widened in every direction during the past few years, and especially during the past twelve months. It is not too much

to say that our obligations were never before so far reaching and imperative as they are at this moment. New cities have been entered, new churches have been planted, new converts have been won. Men and women have been baptized in communities where the solemn scene was never before witnessed. The table of the Lord has been observed in the presence of his new born children where it was never before spread. New schools have been opened. Great triumphs have been won in every direction. Our hearts are thrilled as we survey the forward movements of the Lord's hosts in all lands. At this March Offering obligations with mountain weight press upon us. God has tested our faith by blessing our work. We are walking in the blazing light of His very presence. To quibble and falter and hesitate at a moment so propitious is a crime. The beckoning hand of the Lord, who has more than verified his promises, summons us on to larger things.

TAKING THE OFFERING.

Every detail of taking the offering should be looked after with scrupulous care. God's eternal purpose concerning all men, as expressed in the gospel, should be thundered forth in sermons prepared with great labor and delivered with unction and mighty power. Tame and commonplace preaching will result in the ordinary and pitifully small offering. It is no time for mere formal and hackneyed prayers. It is a time to cry unto the God of nations for help. The whole church should be brought to its knees in earnest, devout supplication for grace and strength. How helpless we are in the presence of the teeming, heathen millions without the Divine guidance and aid. The deacons and other helpers should know their exact duty in every detail. They should be impressed with the supreme importance of the work to be done. Large gifts should be secured beforehand to lead off, and a special effort should be made to secure a gift from every member of the church. It is believed that not more than twenty-five per cent of our people give anything for Foreign Missions. This is an alarming condition. We can never be a really great people as long as we give in so small a way.

A FORWARD MOVEMENT.

We believe our churches are in a spirit to advance. The country is wondrously prosperous. Our people are growing in numbers and in wealth at a wonderful rate. And the deeper spiritual life is manifest on every hand. There is a keener appreciation of the higher and better things. Our

people seem to be emerging into a larger life. It is hoped every church will aim to make a distinct advance in its offering. If each church will do this, victory is certain. The size of the offering will help to correctly register the real progress the church has made during the past year. Join the Living-Link column if possible. If you are supporting a missionary, undertake to provide the salary of another. We now have five churches giving enough to support two missionaries each. Ask individual members to support a missionary. We have thousands of members that could do this and be all the richer and better for the doing. If you can not raise the salary for a year, \$600, aim to secure the salary for six months, or \$300, or for three months, or \$150. The smaller churches can raise the salary for one month, or \$50. Ask individual members to give the salary for one day, or \$1.65, some for one week, or \$11.55.

PRESSING NEEDS.

Every field is calling loud and long for reinforcements. We can not hold the gains we have made without more force. The cry from Africa is especially significant. The success there is marvelous. We must go forward in Japan or go backward. We can not stand still. We ought to have by all means not one cent less than \$50,000 as a special Building Fund this year.

THE ESSENTIAL CHARACTER.

Missions is the essential character of the church of Christ. They are the very heart of church life. What the heart is to the body sending life and nerve force and nutritive energy to every part, that missions are to the church—its very life and ground of being. A church must *go* to the lost, or *go* to oblivion. Extension or extinction are the unalterable alternatives. The blight and curse of God rests upon the non-missionary church. *Send* or *end* is a fixed law of the gospel. Make the whole church feel that if missions are not made of first importance God's gracious design can not be carried out. A church must *use* or *lose*; use her opportunities in sounding out the word of life, or *lose* every privilege and blessing. God puts his ban upon the omissionary church by getting out of it. The church that teaches and practices missions is not only in God's work, but has God in its work.

ENCOURAGEMENT.

Probably no missionary society has made greater advances in the past ten years than our Foreign Society. The number of missionaries has been

more than doubled during that time, the receipts have been more than thribbled, and there are almost five times as many native helpers as ten years ago. There are more than sixty churches supporting a missionary each and the number will be considerably increased this year. Last year was by far the greatest in the history of the Society. We certainly have great reason for thanksgiving and encouragement.

“THIS DAY IS A DAY OF GOOD TIDINGS.”

In the time of Elisha the city of Samaria was besieged by the Syrians. The supply of food was so reduced that articles that the very poorest would not eat in ordinary times were sold at fabulous prices. Mothers boiled and ate their own children. Samaria's extremity was God's opportunity. The prophet of Jehovah predicted that before the close of another day food would be sold at the usual prices. No one believed his message. One of the chief men of the city said, “Behold, if Jehovah would make windows in heaven, might **this thing be?**”

There were four leprous men sitting in the gate of the city. They said one to another, “Why sit here till we die?” If they would enter the city there was famine there; and they would die. If they remained where they were death was inevitable. There was but one possible door of escape. In their desperation they said, “Come and let us fall unto the host of the Syrians, if they will save us alive, we shall live, and if they kill us we shall but die.” In the twilight they reach the Syrian camp, but there was no man there. The Lord caused the Syrians to hear the noise of chariots and horses, even the noise of a great host, and they concluded that the King of Israel had hired the Hittites and the Egyptians to come up against them. They were panic-stricken, and leaving their horses and asses and all their supplies, they fled for their lives. The lepers went into one tent and ate and drank and carried thence gold and silver and raiment and hid them; they entered another tent and did likewise.

Then they came to themselves. They reflected on what they were doing. A little distance away the capitol of the nation was suffering all the horrors of a siege. Thousands were dying of famine and of all the diseases that famine entails. Deliverance had come in the night. God had intervened and had raised the siege. The Syrian hosts were flying like chaff before the whirlwind. The lepers knew this and instead of hastening to tell the good news, they were selfishly enriching themselves. They lost sight of the fact that so many of their countrymen were perishing of hunger and pestilence. As they reflected upon their inhuman conduct they said, “We do not well; this day is a day of good tidings, and we hold our peace; if we tarry until the morning light, punishment will overtake us; now, there-

fore, come, let us go and tell the King's household." They did so and in a little while the famine was ended.

This incident was recorded for our learning. Conditions now are similar to what they were then. More than half the race are perishing for the bread of life. They have no knowledge of God or of Jesus Christ whom he sent as a Savior. They have not heard the gospel; they do not know that there is a gospel for them to hear. God has interposed on their behalf as he did that night to save the people of Samaria. He has made ample provision for the salvation of every soul alive. We know that fact. It is for us to make it known so that those who are perishing in their sin may have a chance to hear and to believe that they may be saved. We hold the truth in trust for the unevangelized world.

This day is a day of good tidings. What is the gospel but good tidings? Good tidings are to be published far and wide. Did not our Lord charge his disciples to go into all the world and to preach the gospel to the whole creation? There is something in the very nature of good news that compels utterance. Heavy tidings may be kept secret. There is no reason why the heart should be burdened and darkened. But good tidings are contagious. One who has heard a good thing feels that he must pass it on. He can not keep it to himself. He wants to sound it out so that the whole world can hear. So when the apostles were strictly commanded not to speak at all nor to teach in the name of Jesus, they said, "We can not but speak the things we have seen and heard." They had some great and glorious truths in their possession, and they must proclaim them at any cost. Acting under the pressure of this divine impulse they filled the Roman Empire with their teaching.

If we refuse to publish the good tidings some punishment will befall us. By keeping silent when we should speak we relax our hold on the truth; we lose our interest in it; we drift away from our Lord; we suffer spiritual deterioration. By commending the word of truth, the gospel of salvation, to others, we strengthen our hold upon it; we discover new beauty and new value in it; we are brought into closer fellowship with our Lord. It is impossible to hold truth as personal and private property. Truth is the birth-right of every human soul. It is to be passed on as the bread and wine are tasted and passed on, in the communion service, and not selfishly consumed.

The only proper and profitable course for us to pursue is to tell the good news to all we can possibly reach. The lepers did that and they had their reward. They saw the relief of the city and the plague stayed. They saw food abundant and cheap, according to the predictions of the man of God. Their own wants were abundantly supplied. In like manner if we do our duty we shall see souls redeemed; we shall see Christ's name honored where before it was never known; we shall see the boundaries of his Kingdom greatly enlarged. In doing this, and only so, we shall save our own souls.

AN EVANGEL.

DR. R. F. HORTON.

Christianity is an Evangel, it is the announcement of certain tidings, and the message is essentially directed to all the world: "the grace of God appeared, bringing salvation to all men." The church exists simply and solely to deliver the message, to deliver it to all men. The expansive movement, therefore, is not accidental or occasional, but permanent and essential. Only as the banners move forward does the army remain in discipline. It can know nothing of barracks or of winter quarters, for its purpose is to move on, and always on, until the message is delivered to all nations, and the Evangel is the common property of humanity. From this it follows that whenever, or if ever, or even so far as, the host forgets its functions, plants the banners, and settles down, it falls into disarray; it becomes disorganized, it is found to be ineffectual for the camp, as it was unequal to the march. When Christianity ceases to be a message, a world-wide message, and becomes a system, a polity, it rapidly declines, it loses its tone; the shout of the King is no longer in the midst. The demoralization of the arrested banners in the van rapidly spreads to the rearguard.

From this it follows, so runs the argument, that the failure and ineffectiveness of the church in her efforts to evangelize Europe or England, are to be sought in her forgetfulness of her main function, which is to evangelize the world. The tone and spirit engendered by the great renunciation of the primary object of the church degenerate into an inability to do what seems to be her humblest work. For every great society is determined by what Plato would call its idea; the city on earth is built according to the pattern of a city in the heavens.

But if this is so, the first work of the church, the indispensable preliminary to all efficiency, is to resume the march, to advance the banners, to get the host in motion, to recover the watchword. If we would have the church effective for her simplest work, she must be true to her foremost work. She must inscribe on her ensigns, and write in her heart, the old word of God, "Speak unto her that she go forward." What is called the missionary enterprise must be frankly and enthusiastically avowed to be her primary concern. And whether by church we mean the whole body of the faithful throughout the world, or the local society of Christians in any given place, the church must be acknowledged to exist in the first instance simply to pass on the Message of the Redemption to the peoples that have not known. "Self-forgetfulness," as Dean Vaughan finely said in the Temple Church, just thirty years ago, "is the church's duty, and in her self-forgetfulness lies the secret of her self-recollection and of her home-growth."

But this argument ought to be reinforced, if only there were time and I had the ability, by a verification from experience. The history of the

church will show that in those periods when she has been vividly alive to her apostolic mission she has flourished in the land of her settlement; her home work has prospered while her hosts have been engaged in promoting the frontier, and each new province added to the kingdom has brought spiritual wealth and power to the heart of the empire. On the other hand, when the forward impulse has flagged, and the main purpose has been forgotten, a certain paralysis has fallen upon all her efforts; her preaching has become insipid, missing the ring of the world-conquest; her sacraments have become ritual; her heart has become cold; and her brain, using its agility to excuse herself from her great mission, has wasted its powers in idle and fruitless controversy, or settled into the torpor of the Eastern church.

Now if this argument can be in any way brought home to us, we shall experience, I imagine, some such compunction as occurred in the days of Josiah, when the Book of the Law was found in the temple. We shall hold such a Passover as has not been held for these many years, as we recover the meaning of our Evangel, see the purpose of our existence, and feel the thrill of the forward movement of the host of the Lord.

SPIRITUAL PREPARATION.

J. H. GOLDNER.

There are just two kinds of preparation necessary for a good missionary offering. The first is spiritual, and the second is material—preparation on the inside and on the outside.

The first, most vital, and most fundamental kind of preparation is the spiritual. It is a well-known fact of history that every well-sustained missionary awakening has had a spiritual origin and been pervaded by a deep, abiding spiritual atmosphere. The Pentecostal revival had its origin in that little band of waiting disciples, profoundly moved by the baptism of the Holy Spirit.

The Moravians, through their missionary spirit and activity, have excited the wonder and admiration of the Christian world, setting the missionary pace for all Protestantism. This mighty impulse had its birth in the deepened spiritual life of the Moravians, who were under the spell of Zinzendorf, a man of lofty spiritual attainments.

In 1886 the first international, intercollegiate Christian conference was held. Two hundred and fifty-one students assembled for Bible study and prayer and the discussion of themes dealing with the development of the spiritual life. There was an unusual spiritual awakening. The crowning act of the conference was the launching of what is now known the world over as the Student Volunteer Movement for Foreign Missions.

The experiences of the above groups of people are but repetitions of Isaiah's experience. First of all, he had a vision of God. He says: "I

saw the Lord, high and lifted up." This vision of the Holy One, this spiritual awakening was followed by a vision of service, and now Isaiah says: "Here am I, Lord, send me."

Help a church to see God. Conduct it to the mount of spiritual vision where it may have the rare experience of a genuine spiritual awakening, and it will be prepared for a worthy missionary offering. The church that can truthfully say, "I saw the Lord, high and lifted up," always says, "Here am I, Lord, send me." I can readily see how a minister, through the invention of some spectacular money-raising device and the expenditure of much physical energy, may arouse a church into a fit of temporary enthusiasm and secure a large offering. But a large offering, given for missions under such conditions, does not make the church a missionary church; neither are the individual members necessarily missionary givers. There is a vast difference between a missionary spurt and a missionary spirit. The church that is deeply spiritualized will maintain an abiding missionary spirit and give worthily to the cause of missions in season and out of season; **and not by fits and starts.**

One will naturally ask: "How shall our churches be spiritualized?" The answer is: "Through prayer." Not spasmodic prayer; but much prayer, habitual, believing prayer on the part of the entire church will quicken the spiritual life. The followers of our Lord were all in one place with one accord in prayer when the Holy Spirit came upon them with power.

Zinzendorf was a man of unquestioning faith in the power of prayer, a man who prayed much. He aroused the Moravian brethren with the spirit of prayer; and when they gave themselves to much united prayer there was a mighty spiritual awakening among them. Out of these conditions, created by prayer, arose their missionary enthusiasm, which has infected the entire Christian world.

At the first international, intercollegiate students' conference, where the Student Volunteer Movement for Foreign Missions had its origin, four weeks were spent in Bible study and prayer. There was much prayer and strong faith in prayer. It was after this period of united, believing prayer that the Spirit of God touched the talented life of these young people with power.

It was while Isaiah was in the place of prayer that he saw God and had his spiritual awakening.

On the Mount of Transfiguration Jesus prayed. The evangelist makes this significant statement: "As he prayed the fashion of his countenance was changed." It was while he prayed that the change came.

When a man truly prays, brings his soul into touch with the living God, has real spiritual intercourse, vital communion with the Divine One, everything material drops away and he experiences transfiguring spiritual raptures. Under like conditions this will be true of an entire church.

Get the entire church filled with the spirit of prayer. In our own church we make more of the prayer meeting than any other feature of our work during January and February. Last year two Sundays in February were given up to different aspects of prayer. The last prayer service before the March Offering was devoted wholly to praying and singing spiritual songs full of the spirit of prayer. Not a word of testimony was given by any one. On the first Lord's Day in March the sermon was upon a theme pre-eminently spiritual. This was followed by prayer. Then the entire congregation was asked to engage in silent prayer. The offering for Foreign Missions followed and proved to be the largest in the history of the church. That was also one of the happiest days of the year, for it was a day of real spiritual uplift and not sordid money begging.

The church whose life is characterized by much believing prayer will be a spiritual church. The spiritual church will always be prepared on the first Lord's Day in March to give to the cause of Foreign Missions gracefully and liberally and will make this giving a real act of worship.

Cleveland, O.

DOING DUTY WITH DOLLARS.

J. L. HILL.

Some one has said that "duty" is the noblest name in the language. To the Christian this statement is certainly true, and to duty's call he can never consistently turn a deaf ear. In this marvelous age, the call of duty to the Christian is along many lines. His supreme duty in the light of revelation, and Christian civilization, is not to himself, but to his fellow-men. Never before in the history of humanity has the question, "Am I my brother's keeper?" been so powerfully thundered into the ears of man as at the present time. We may turn away from the flaming interrogatory, fresh from a brother's blood, saying we are not, but God and nature have sounded out the answer, and stamped the affirmative upon our brow. This Christian humanitarianism has gained such a hold upon the nations of earth, that well nigh every phase of life must recognize it. It is all due to the influence of the gospel of Christ upon the thought and action of mankind.

All nations and kindred and tongues are our next door neighbors now, thanks to the arts, devices, and inventions of the age—and the misery or happiness of our neighbors depends very largely upon our attitude toward them.

The best, the greatest, the supreme thing one individual, or one nation, can do for another is to tell of the Gospel of Christ. The greatest work of any age in the history of the church, is when the gospel is preached to the greatest number of people. We can not all deliver this message to the nations with our own tongues, but, thank God, we may all have part in sending

others to preach it. This presents to us, at once, a peculiar and much neglected feature of Christian work, viz., *doing duty with dollars*.

The evangelization of the world has been set back a thousand years because the professed followers of Christ will not recognize this obligation. The call comes clear and strong, there is no mistaking its meaning; the needs of mankind demand it, the logic of events bears witness to it, the true Christian conscience endorses it, the Word of God enjoins it. But, with all this, how meager are our offerings! Our Foreign Board asks this year for three hundred thousand dollars, and there will be great rejoicing when it is obtained, as it will be. But, is this up to the full measure of our duty with our dollars? Far from it. Our great brotherhood is amply able to give each year to each one of our great missionary enterprises one million, and when this question of "duty with dollars" is thundered from every pulpit, and breathed in every prayer, and practiced in every disciple's life, not only this amount, but vastly more will be given. And no one shall be the poorer by it, but all the richer, in purse, and in the true riches, that will yield us everlasting dividends.

The first Lord's Day in March is near at hand. What is the call to you and to me? The supreme question at this time to one and all is, what is my duty to Christ and to humanity with my dollars?

Central Christian Church, Cincinnati.

THE FAR-REACH OF CHRISTIAN DOCTRINES.

THE LAST MAN.

When our Christian evangelizing forces shall have carried the gospel to every creature save just one low-browed sensual heathen we will have great cause for rejoicing over its mighty victories; but but its work will still be unfinished. It must reach this last man.

Each great doctrine of the church of our Lord has a far look. Each reaches to the Last Man.

The Christian doctrine of God's person conceives him to have a fatherly regard for every creature bearing his image. He is no respecter of persons. His love is like the sunshine. It extends both to the just and to the unjust. He is not imperturbable. Love is ever active, alert, seeking and suffering for her own. With

groanings that are too keen for human language to convey, he is agonizing to redeem all men. No one is too degraded for the sweep of his matchless love which love seeks to bless and redeem the Last Man. Every one in harmony with this sublime purpose of God will not rest till the Last Man is blessed with the gospel of light.



George A. Campbell.

The doctrine of sin turns our eyes downward to the dark things of life; but it also leads us to a far view. There is something ravaging the souls of men; something that blights and blasts, destroys and damns. This evil we call sin. It chills the heart; corrupts the reason; dethrones the will. If we follow its cry of sorrow we shall find that its darkening trail follows every footstep of man. No earthly key can shut out the destroying beast; no human weapon can slay the monster. He has his grip upon the Last Man. The Christian's business is to slay the one and rescue the other.

The doctrine of Christ's person and of his atonement are as universal in their compass as are the ravages of sin. All have sinned; and all are the objects of Christ's redeeming work. Christ was in glory, the glory of the Son. He heard the cry of human helplessness ascend. In answer his love compelled him earthward. He emptied himself. He took the flesh of man. He had no home, nowhere to lay his head. His sacrifice led him to the cross. This cross has a far-reach. The only limit to the sweep of the atonement is that erected by human hands. Life by death is written large in nature. The weak die that the strong may live; the strong for the weak; the good for the bad; and highest of all the Divine and Perfect for the inhumanly human. The principle of the cross supports all life. Universal, too, are the pronouncements of Christ, such as, "If I be lifted up I will draw all men unto me;" "Come unto me all;" "Go ye unto every creature." His personal love and his atoning blessings are for the Last Man. Every Christlike man will seek to carry the Savior's love and salvation to the Last Lost Man.

The doctrine of the Holy Spirit primarily rests on the congeniality of God's spirit and man's. "Spirit with spirit may meet." There is that in every man that can respond to the universal spirit of God. Spirit comes from a word meaning wind. Like the wind, his sweep is wide. His goings we can not measure; they are to the ends of the earth. He seeks his counterpart in the spirits of all men. We are made in the likeness of God's spirit—not his form; we know nothing of the latter. Thus the doctrine of the Holy Spirit leads us to the Last Lost Man. Everyone who has received the gift of the Spirit will not rest in his labors till the agents of the Spirit, the church, the Bible, the missionaries have enlightened the Last Man.

All other doctrines not touched on in this brief article also point us to the Last Man. For him we take our missionary offerings; for him we build orphanages and colleges; for him we print innumerable Bibles; for him in the providence of God we are building railroads, and dotting the seas with ships; and for him we pray.

Brother, never doubt: We will soon evangelize the Last Man. Our Christianity is to be glorious in its ultimate victory. I will not forget the Last Man. I must have part in reaching him.

Chicago, Ill.

"GO" AND "LO."

CHAS. A. FINCH.

Action is more than purpose; deeds mightier than theories. It is well to gather in Church Federation Conferences. It is better to return home and practice Christian Union.

In the "great commission," "go" and "lo" are compliments of each other. "Go" suggests the beginning; "lo," the goal. The former is Bethlehem; the latter Olivet. The first is Pentecost; the last Patmos. The one deals in first principles—Faith, Repentance, and Baptism; the other is a realizing sense of the presence of Christ in the full-statured Christian.

In divine therapeutics, the church has taken "lo" as a tonic, and "go" as a soporific. We have settled it that "go" means others first, and ourselves last; while "lo" was intended for ourselves first, and others last. In theory, we have been quick to announce that no command of Christ is a non-essential. In practice, we have been slow to disprove that we regard His presence as essential. "Lo I am with you" in GOING is the word.

"Go" and "Lo," how dare we divorce these two? They compass time and eternity. They are the two hemispheres that form the one sphere of the church militant and triumphant. They are century sweeping and heart-testing, leading to the sublime in sacrifice and service. Christ conditions the blessing of the last on obedience to the first, and what God hath joined together let no man put asunder.

Restore "go" and "lo" in the church, as they are in the great commission, and the divine equipment for conquering the world will appear in threefold power.

I. THE MIND OF CHRIST—AN EVANGELISTIC CHURCH.

The mind of Christ is a desire to "save;" the supreme joy of such a mind being the approval of the Father. Disobedience respecting "go" dulls the realization of His presence in "lo" and the line of spiritual horizon bounds a narrowing field. Only when we obey Christ do we dream dreams and see visions. To an obedient Son came the conception of the cross for a ruined world; to an obedient church the third heaven still reveals things unutterable. In Christ vision and obedience were at balance; in the Christ-minded man they are co-equal. As the church lifts up the Savior of men, she herself rises. The effect is that of a pendulum—as we swing out toward God He swings in toward us. Obedience from man and vision from God increasing the arc of oscillation until the gospel describes earth's circumference and His knowledge covers the earth as the waters cover the sea.

The speed with which we send the gospel to pagan lands is in exact proportion to our spiritual elevation. Drawn by the attractive power of the Sun of Righteousness the law in things physical obtains in things spir-

itual. For if the deep sea in the Bay of Fundy comes in, rising seventy feet high, it also rushes out like a mill race. It is not otherwise in the perfect adjustment of the mind of Christ in us. To the degree in which we lift up Christ does His salvation flow out to the uttermost parts of the world. This is the measure of the mind of Christ in us—our efforts to save. This effort gives the vision of faith. Thus Christ has become the Father of a race of giants,—men who endure through seeing the invisible. These have scattered the seeds of civilization and religion and left others to reap the harvest. Heroes, reformers, missionaries, to whom it has never been given to enter into the fruits of their labor. Fainting not, they have been lured on by the vision of perfect beauty. Thus, John Huss, looking between the iron bars of his prison at the pikes and spears massed before him, endured by seeing the day when no longer these weapons would be wielded for oppression, but flash for the emancipation of truth. Recently in China, with smiling face, others have gone to their martyrdom chanting the words of the old Florentine reformer: "I hear the sound of falling chains and their clangor is like sweet music to my ears." Not by swords, but by vision will the world be evangelized. The man of faith is the real architect of the future. About him may sweep the tempest and the roar of battle, but within there is peace, the music of lutes and singing harps, and this is the mind of Christ.

II. THE SPIRIT OF CHRIST—A SACRIFICING CHURCH.

Heroism is born of sacrifice, and this is the spirit of Christ. Self rejoices in crucifixion, and no man is seen save Jesus only. Let such a spirit possess His followers and the heart of God will pulse with a new joy as the glory of sacrifice pamoplies His church. Mothers, like Hannah, will dedicate their unborn to the Lord. Missions will be inhaled with every breath of home; children filled with the spirit of sacrifice and enthused with a heroism of a Pauline crusade. In place of wealth or station parents will beseech the Lord to grant them the honor of giving sons and daughters to succor the undermanned outposts of the kingdom. Instead of praying for the conversion of the world, pastors will petition the Lord to send out their flock. Rather than a company of worshipers, each congregation will be a corps of fighters; a mighty spiritual camp enlisting and training recruits.

Neither State Universities, sectarian schools, or fashionable boarding houses, but missionary colleges, loyal in ordinance and doctrine to the church of the first century, will educate the children of believers. Heroes of the cross will supersede those of the sword. Never a group in cottage or mansion, that the most honored guest is not the missionary of the cross, under whose burning words young hearts will throb like minute-guns with the desire to be worthy of the sublimest service of all the ages. Never a sermon without illustrations of those who, through faith, subdued kingdoms,

wrought righteousness, obtained promises, stopped the mouths of lions, moulded empires, and changed the maps of centuries. If it were a sacrificing church money would flow by millions into the treasury of the Foreign Society. No disgraceful chewing gum basis in the giving of a few millions annually by a billionaire church. But from America alone fifty millions every twelve months to send volunteers from thousands of congregations to foreign fields. When that day shall dawn the evangelization of the world in one generation will be an assured fact and not an "iridescent dream."

At such a time the church will respect itself and possess the approval of the world. Timidity, effeminateness, and talk has marked her efforts hitherto. Men may listen to her music and applaud the rhetoric of the pulpit, but smile in mockery at a church that talks of conquering the world and refuses to provide either men or means.

Into our own heroic lives and leadership the keen wit of Charles Kingsley finds ready lodgement when he said that "some preachers reminded him of disappointed young ladies who had taken the veil." How the strenuous attracts, and rebukes as well, the careless among us. "With all this upon your mind I don't wonder you have grown gray, Brother McLean," said one at the close of a missionary rally, as he carelessly regarded the vast unevangelized territory unfolded by the maps of the Foreign Society. "Why don't you grow gray," was the apt reply of the canny Scot. In the sunburst of that day, when individual Christians share the burden with our faithful secretaries, there will come such a conception of our duty that we will stand revealed as a people having no preacher without a missionary sermon; no Christian without a missionary contribution; no congregation without a living-link.

III. THE HEART OF CHRIST—A UNITED CHURCH.

The heart of Christ is a unit. Through suffering He learned obedience. His heart and His work were undivided. Dying upon the tree, far less of mangled body than from broken heart, He illustrates the method of uniting His people and conquering the world. Until the church is broken-hearted over the one billion unsaved inhabitants of the world it will be dying and in a state of spiritual lassitude because of its divided, mangled parts. The call of suffering is the strongest appeal to mankind. The response which Jesus made in His ministry, ending in the tragedy of the cross, constitutes His power. The answer which the church gives to the Macedonian cries that they may be relieved from the long nightmare of horror and superstition, is not only to the measure of its love for God, but for man as well. When a church is appalled at the condition of millions of unsaved men it will not have any time to quarrel with its religious neighbors. This march to the uttermost parts of the world will keep step with the orchestras of

heaven, until every follower of Christ shall catch the stride. Coming under His supreme authority things which have separated Christians will be seen to be without Scriptural sanction. Instead of strife there will come peace, in place of division, unity, all brought about by obedience to the great commission. Rather than hostile faces, Christians will regard each other in love. As Tennyson said of Mary: "Her eyes were homes of silent prayer." There is no beauty comparable to the faces written all over with the marks of Jesus, where angels of sympathy and kindness have lent their loveliness. Dannecker, the famous sculptor, having finished his statue of Jesus, was besought to make one of Ariadne. "No," said the gifted man, "when one has carved upon the level of Christ he can no longer work upon the level of Venus." Once let the church do its whole duty respecting "Go" and "Lo," the vision it shall behold will forever preclude it from returning again to division and spiritual death.

Topeka, Kan.

FROM THE MISSIONARIES.

CHINA.

An Interesting Letter.

Alexander Paul.

Time seems to fly faster in China than in any other place. There are so many things to be crowded into one day that it seems impossible to keep up with it all. Since writing last we have been kept busy both with the city and country work. We have been repairing our street chapel and have been making some changes which we hope will be beneficial. We are intending to open a library in connection with our street chapel work at the first of the Chinese New Year, about February 1st of our year. We feel that such a place will give us a chance to reach a class of men who we could not otherwise approach in our street chapel. Even then it will take some time to come into touch with the merchant and student class. It is a very necessary work.

In addition to our city work, we have gone on two itinerating trips, one on foot and the other by boat. We are more convinced than ever that for

some years to come, at least, our country work will be the most fruitful. As we went from village to village and town to town and saw the crowds of people living in heathen darkness, no churches, no observance of Sunday, but slaving day in and day out for the bread which perishes, we realized that ours was the grandest mission on earth. Could you have but been with us as we would take our stand on some street corner to sell our gospels and tracts and to tell out the message that has brought enlightenment to so many nations, and could you have seen the crowds flocking around us to get a glimpse of the foreigners and to hear what we had to say, you would share the same feeling of enthusiasm that we have. Your hearts would have been saddened as were ours to be compelled to leave place after place in order to make our circuit, knowing that perhaps some of those people would never hear the gospel again. We can but trust that the thousands of tracts and gospels sold will go on their silent mission and be the means of bringing light to

the hearts of those who sit in darkness and the shadow of death. In one large town, as we were passing down the street, one of the merchants told our evangelist that he had a portion of our Bible but that there were some things in it which he could not understand. Our evangelist was only too glad of a chance to answer his questions and to throw some light upon the man's problems. Who knows how many there may be groping after something higher, and we possess this knowledge and ours must be the blame if we withhold it from them. One could easily allow themselves to become pessimistic by dwelling upon the dark side of our work in this great empire. On our two trips we traveled more than two hundred miles and yet did not reach half our territory.

Please think of it, two men for all this vast territory. Is it not enough to stagger the bravest of us?

Dr. Butchart continues to be very busy in his hospital work, and medical work is one of the greatest factors in our work here. The ladies in the station carry on a quiet but, we believe, a lasting work among the women, and as a result of their efforts I had the privilege of baptizing two very intelligent women, the wives of our two evangelists. We hope to be able to make a couple more trips to the country before the bad weather sets in.

The first news we had on our arrival in Shanghai was that Mr. Bentley had just gone home in very poor health. Now more sad news comes to us informing us that Mr. Arnold, of Wuhu, must leave the field at the earliest possible moment, also broken down in health. This cripples our work greatly, but God has some wise purpose in it all. Will you not pray that these gaps may be filled and that our work will not suffer overmuch?

Lu Cheo fu, China.

CUBA.

Cuba and Her Need.

Roscoe R. Hill.

Things move very slowly in Cuba. This is a general rule that will apply to everything, and to nothing more than to the missionary efforts. There are various reasons for the slowness of getting results in our work here. These lie mainly in the condition of the people. While there are many educated persons, the large majority are in ignorance, which is in the main due to the long Catholic regime. Religiously, the people are divided into two classes, which to some extent correspond to the divisions educationally speaking, but really the main line of division lies along other lines. The first of the divisions may be termed the "fanatics" and the other the "apathetics."

The former division is composed largely of the women, who are more easily led by the Catholic priests. They are active in their opposition to anything Protestant and exert much influence over the husbands and brothers. The strongest of this class are among women of the better families, yet there is a large following among the poorer people.

The second class consists of a very large number of people, all of whom are nominally Catholics, however, very few ever see the inside of the church and none attend the confession. From education or from disinterest, they have lost the religious feeling and are thus far away from any line of religious thought. Among the more educated, those of this class are free thinkers, agnostics, etc., while those less educated have nothing more than a hate for the priest, coupled with an absolute lack of any hope for the future.

If the first class is hard to approach because of their fanaticism and

refusal to listen to the "Truth," the latter is equally hard to approach because of their apathy and the lack of a religious feeling and need to which an appeal can be made upon Biblical grounds.

The greatest obstacle to the work is the lack of a good healthy middle class, having a real desire for something better religiously and at the same time seeing enough of the Catholic corruption and falsehood to be ready to receive gospel teaching.

These conditions only make it more self-evident that redoubled efforts must be made if the evangelization of Cuba is to be brought about. This is surely worth the effort, even though the visible results are slow to come. Our work in Cuba has made a slow but healthy growth, although so far very few among the better classes have been reached. Most of the converts are among those who have nothing to lose by the move. This is because of the strong prejudice against the new and veneration for the old, joined with, in some cases, almost complete ostracism from friends and relatives because of the acceptance of the new religion.

The plan for larger work in Cuba should be along two lines. (1) New evangelists should be sent so that it will be possible to open up new fields. This is a very urgent need, if we are to hold our own in this field. Cuba is comparatively a very small field; there are few large cities. All of these are pretty well occupied already. The smaller towns, in which more than one mission would be a waste are rapidly being occupied by other religious bodies. If we do not have reinforcements soon, we will find ourselves shut up in a few of the cities, without any very extensive work, and with no opportunity of reaching the great mass of the people scattered in the country towns. The larger extension of the evangelistic work is a real and pressing need.

(2) The second line along which the work needs development is in the educational work already begun. If we are to reach the better classes, it will be through the education of the children. The need of good strong educational institutions that will command respect are necessary. These schools must be well equipped in every respect, and then they will meet a hearty reception on the part of the educational authorities of the government, and at the same time will have a good patronage, as there is much complaint against the Cuban schools, and a great desire among the people for American methods. The school, of course, gives an opportunity for teaching the Bible and also a chance for entering the homes. With the latent possibilities of Cuba, which indeed will be slow to develop, it surely will be that the cry of the Pearl of the Antilles will reach to every one who loves the cause of the Master.

Matanzas, Cuba.

AFRICA.

Reached Africa.

A. F. Hensey.

You will note by this heading that I have arrived in Africa. We had a very pleasant voyage and landed at Niatadi the morning of the 23rd. Stayed with Dr. Sims, of the A. B. M. V., over Sunday. I also had the pleasure of visiting the Swedish and English Baptist missions. The missionaries all were very cordial and kind to me. Sunday afternoon, the 24th, I attended my first native service, at the A. B. M. V. chapel, and in the evening, by the invitation of the B. M. S., I preached my first sermon in Africa at their chapel. The audience consisted of English-speaking natives and one Frenchman. So I spent Christmas eve.

Christmas day and the next were occupied in the railway journey here. I am now staying at the C. B. M. mis-

sion, and probably will stay until after the conference of Congo Missionaries, to be held at Kinshassa, January 10-14, 1906.

I learned on arrival that Mrs. Dye has been very ill, but a letter from Dr. Dye tells me that she is somewhat improved now. In view of her illness, I have telegraphed the doctor, asking whether I shall come on by a government boat or stay for the mission steamer. Have had no answer yet.

I have arrived in good health and strength, and am taking the advice of other missionaries regarding habits, etc. In visiting the other missions, I have been profoundly impressed with the work that has been done, and the possibilities in the near future. Also one has not to be many days in the Congo Free State to see that the title "Free" State is a travesty. Already I have seen abundance of heartlessness, if not open cruelty.

I find that Dr. Dye is taking a front rank among the Congo physicians, and the missionaries of other boards speak of him with loving gratitude for what he has done for them, as well as for his work at Bolengi.

I am hoping that Mrs. Dye will be so improved by the time of the conference that they can come down, for they need the rest and change, as well as the splendid fellowship of such a gathering.

Leopoldville, December 28.

TIBET.

A. L. Shelton.

Following is a resume of my trip from Ta Chien Lu to meet Mr. and Mrs. J. C. Ogden:

We left Ta Chien Lu September 26th, Mrs. Shelton and the baby in a chair and I riding a horse. The chair journey was like any other chair journey, I suppose, except that we had very rough roads a part of the way, as the country is nearly all mountainous and two of the passes are a little over

10,000 feet altitude, on top of which it was very cold. Here on this journey Mrs. Shelton saw her first dead men lying in the road. We passed two lying in the road the first two days out. Arriving at Yacheo we parted company, Mrs. Shelton and the baby having come eight days with me, they going on to Chentu, four days more, and I taking a raft down river. The rafts are made of large bamboo poles and are about sixty feet long and eight feet wide. You feel very safe on them for you are in the water all the time and no danger of sinking as in a boat. They use them because the river for a hundred miles is so full of rapids and in places so shallow that boats can not be used. In the rapids we go very fast and it is somewhat exciting, especially when the water comes over the raft. I slept on the raft at night under some matting and at daylight we were off again before I would be up, but at the first rapid I would have to wake up and hold on to my bed to keep from being thrown out. On this raft I traveled in about four days the distance that overland takes about thirteen days walking. At the place called Sui Fu I changed to a small boat, perhaps twenty-five feet long and still had the most dangerous portion of the journey before me. On the Yangtse river as far as Chung King there was nothing particularly dangerous, but after leaving Chung King the river has many bad rapids and many times the boat was lost control of and we went round and round like a top, but fortunately we struck no rocks. We went very fast at times and saw many boats wrecked. At one place where there is a particularly bad rapid, there is a very narrow place into which if you can guide the boat there is no particular danger. It is between a very large rock in the river and the shore. As we were nearing this place we met an enormous cargo boat which was bound up stream, being towed by a large

bamboo rope pulled by forty men (the way all boats have to go up river). Their rope broke, and despite their best efforts, drifted rapidly to the middle of the river and on toward the rapids. The men were screaming for help. My own interest and attention was divided in watching them and our own boat, wondering if we should be able to pass into the narrow channel that meant safety. We got safely through just as the large boat went to wreck on the ragged rocks on the other shore, striking stern first. I think no one lost their lives. As it hung for some time on the rocks, they were perhaps able to get ashore, but we passed so rapidly out of sight down river that it was impossible to tell.

At one place we saw two men fall into the river, dragged by the rope of a boat in which they had become entangled. One managed to get ashore on an oar thrown to him for a float. The other was still screaming and floundering in the water as we shot out of hearing down river. Many lose their lives annually on this river, and it is estimated that fully ten per cent of all cargo going up river is lost. The loss of life and boats is so frequent that it seems of no consequence to anyone except those immediately concerned.

I arrived safely in I Chang after about fourteen days on the river. Here interest in the journey ceases, for from here on there are steamers. This, however, is nearly 1,000 miles from Ta Chien Lu. We arrive there tomorrow on our way up the river, we are on the steamer now. In a few days as soon as we can secure a house boat we shall begin the long tedious journey up river. The distance I covered in twenty-four days coming down will require some nine or ten weeks going up stream. We trust, however, that we shall have no serious mishap and arrive safely in Ta Chien Lu some time in February.

November 14th, 1905.

PHILIPPINE ISLANDS.

A Crisis in the Philippines.

Bruce L. Kershner.

The result of many a hard-fought battle centers in a struggle for position. When the strategic point is once in possession of either army, victory is practically assured. The general who does not realize the value of a commanding point is already beaten. In such a struggle minutes are blood and treasure. A moment too late and a nation is perished. All depends upon the celerity with which the forces can move. Such a crisis occurs in the history of every mission field; there is a time in which a commanding position must be gotten; that time neglected, the remainder of the work is a struggle against increased difficulties; that time improved, the work grows continually easier and the results continually larger.

Our work in the Philippines is just now at this crisis. Religious moorings here are generally loosened, and many of the people are religiously adrift. They are looking for new and better things with the coming of the Americans. A few are disappointed and openly express their dissatisfaction; some are impatient; the masses are still waiting. They associate the idea of religion with that of the state, and look to Americans for their faith as well as their laws. Every American who preaches now is sure of a large hearing.

The long period of extortion and immorality on the part of Spanish friars has shaken the faith of thousands in the Romish Church. They are looking for something better, and, if they do not receive it, the result will be what it has been in Italy, France, and Ireland—many will drift into infidelity. Numbers of the intellectual Filipinos have outgrown their faith in sweating images, mysterious voices, professed miracles, and the words of priests who have so often deceived

them. Spiritualism and other religious fads are reaping a rich harvest from the ranks of these. If we are going to save them we will have to give them the gospel very soon. At first the plea of the independent priest Aglipay for a National Independent Church appealed to them with great force and whole congregations went over to him, but now the novelty of this movement is worn off—it has run its course. A recent decision of the courts in one of the Northern Provinces gives the property thus obtained by the Aglipayans back to the Romanists with whom the unthinking people are just as willing to be identified as any other, but who are disliked and positively hated by those who think.

The Romanists are trying hard to retrieve the losses occasioned by the covetousness and licentiousness which disgraced their former rule, by bringing over American ecclesiastics to replace those in the higher offices of their church and educating native priests for the parishes. The latter are zealous and do not have against them the prejudices which are entertained against foreigners. As fast as their schools can supply them these men are being put out. It remains for us to say whether we or they will be first in reaching the masses in the Provinces.

The great denominations are devoting much attention to this field. Methodists and Presbyterians have a large number of men in the Islands and excellent equipment for work in Manila.

The results attending our work are fully as large as those of any other people in proportion to the men employed and resources expended; but this is not saying very much for we have only four American families at work among these eight millions of people. We should have that many without delay in the city of Manila alone.

The Philippines are par excellence

the mission field for American effort. They are needy; they belong to us; they look to us for help, and they respond to the efforts we make in their behalf. If we disappoint their first expectations our future efforts will be more difficult; if we respond to their expectations of us we may get better results for Apostolic Christianity here than even in America.

Manila, P. I.

INDIA.

Buried Alive.

Chas. E. Benlehr.

During the Dashera Festival in Jubulpore an unusual sight was manifest on one of the principal streets. A man had buried himself all but his head. A hole had been dug in the ground by the side of the road. He was either standing or sitting down in it, and it had been filled up with dirt till only his head appeared above the ground. A fire was kindled at a safe distance at the back of his head. A plantain tree had been brought and planted near by him and flowers also of different kinds were hung in garlands near by him. He called out and made a noise to attract the people in the street as they passed by. Near him stood a little boy with a vessel to receive the gifts of the people. It was done simply to get money from the passers-by. And he got something, too.

The first thought is that this is a very foolish thing to do. It also is a great exhibition of the sin of an able-bodied man begging for money when he should have gone to work like an honest man and earned his living. But deepest of all, it shows what the love of money will make a man do. I was thinking, what a wonderful picture this would make for the *Intelligencer*! But it is not a wonderful sight at all. We can beat it over and over in our beloved America. This poor man was very ignorant and foolish. You might

expect him to do any kind of a silly thing. But what would you think of a college graduate or university man, not only burying himself up to his neck, but burying his head, his heart, his soul, his good name, his character, his prospects for time and eternity, his family and friends, too—all just for the same thing for which this poor Hindoo had buried himself? And yet

is it not being done over and over again by people who are intelligent and well brought up in a Christian country? Surely, "The love of money is a root of all kinds of evil." The covetous man, however, is not educated or intelligent. He is not cultured. The best man the world ever saw says that he is a fool.

Damoh, India.



G. W. Brown, G. L. Wharton, Pandit Vishveshwar Datt, and Bible College students, Jubbulpore, India.

FRIENDS TALKING ABOUT THE OFFERING.

I shall try to enlist two new churches this year.—P. H. Duncan, Latonia, Ky.

If every preacher in old Kentucky will do this, about every church in the state will give this year. Why not? Who else will enlist two new churches? All speak at once!

I honestly look for the greatest foreign offering ever taken in this state.—A. Linkletter, State Secretary, Moundsville, W. Va.

He is one of the best state secretaries in our brotherhood. During February he always

helps to work up the March offering, as do some other state secretaries. Year by year the receipts from West Virginia have grown and the state work has made marvelous advances.

Please send new card with apportionment \$20 instead of \$10. I think best to ask more of this congregation.—Lewis P. Kopp, Ivanhoe Park, Kansas City, Mo.

A general request like this will insure more than \$300,000. Blessed is the preacher who tries to do something creditable; and blessed will be the church he serves.

The apportionment card came today. It is a big jump from \$61.75 last year to \$500. It is just what I wanted, however. Will try to raise it and get \$100 from the Sunday-school in June.—O. W. Lawrence, Rock Island, Ill.

You have always been a good missionary man. Drake University did good service in training you. If Rock Island is not on the Living-Link line after March it will be no fault of yours. The Lord give you strength in your great undertaking. We expect to hear of your success.

The apportionment that you gave us is a little higher than I expected. However, we are going to "square up to it," and I feel confident that we will make it.—F. D. Draper, Youngstown, Ohio.

You write in a delightful spirit. If every church will "square up" a little higher the \$300,000 is assured. We must be setting a higher standard all the time. We must get up to an average of one dollar per member. This will require steady but constant climbing.

It takes a world-wide vision to see close at home. I have been getting ready for the March Offering. Every Sunday night my subject has been the "Regions Beyond." I have preached on Japan, Africa, Congo Free State, and to-morrow night my subject is Tibet. Crowded houses greet every sermon.—Ira M. Boswell, Chattanooga, Tenn.

Such preaching will show good results not only in the March offering but in the whole spirit and character of the church.

Give the churches information and they will do the rest. And a preacher can not give it if he does not possess it.

I can not understand how people can call themselves Christians and not be anxious to go into all the world. I should not consider myself a Christian were I to oppose or even be indifferent to Missions. I sometimes feel almost impatient because so many of our churches and people are indifferent or hostile to a world-wide work.—J. G. Wilson, Waldron, Mich.

Such a man or church as you mention may be Christian but a poor Christian. You must cultivate the patience of a missionary secretary! Some indifferent preachers and churches of ten years ago are now leaders.

Here is for a clean slate in Foreign Missions so far as Southern California churches are concerned. And Arizona, too. By reference to your list of contributing churches, I learn that we have nineteen churches to wheel into line. Of these twelve are new places. So there are really only seven in Southern California that can be counted "black sheep." By the grace of God and your help I will dye them white by the middle of March.—Grant K. Lewis, Sec., Long Beach, Cal.

Now you are talking to the point. Let us make an effort this year to take from the black squares every church in California. There is a fine missionary sentiment in that state. Her preachers and leaders are men of vision.

CHRISTIAN ENDEAVOR DEPARTMENT.

Fall in line!

Have you made your pledge yet?

Many new societies are pledging their assistance to the Damoh Orphanage.

The Foreign Society is in dead earnest about that \$15,000 for the Or-

phanage work at Damoh, India, this year.

The Junior Society at Hennessy, Okla., has assumed the support of Darbari, an evangelist, at Bilaspur, India.

The society of the First Church, Akron, Ohio, has pledged \$60 for the

support of Miss Kiyomi Kawamura, a Bible woman at Sendai, Japan.

There are several students in the Nankin Christian College who can be supported at \$20 per year. What more Christlike work could your society take up?

Twelve of the brightest students in the Bible College at Jubbulpore, India, need support at once. It requires \$25 per year for single men, or \$40 for married men. Will not some kindly disposed societies care for these men until they are qualified to preach?

The fund for the new boat, "Christian Endeavor," on the Congo river, is steadily growing. The boat is needed at once. Write the Foreign Society, telling them your Endeavorers will send \$25 before July 1st.



Koh Suin Chen, Chu Cheo, China.

Koh Suin Chen is a helper in the church at Chu Cheo, also assists Dr. Osgood in the dispensary. He is

bright, able, and consecrated. He receives a salary of sixty dollars per year. What Endeavor Society will provide for the support of this man?

Endeavor Day.

"Every one seemed to be pleased very much."—Mill Creek, O.

"We were highly pleased with the exercise."—Hillsboro, Ind.

"We held our service at the regular church hour and had an excellent meeting."—Somerset, Pa.

"You will be glad to know that our C. E. Society received \$15.14 at our meetings last Sunday evening."—Wilmington, O.

"Four hundred and fifty present. Everyone was well pleased with our exercise. We surely had a successful time."—Vanderbilt, Pa.

"We enclose \$14. Our apportionment was \$8, but you see we have done better than that and we certainly rejoice over it."—Mt. Pleasant, Ind.

"The exercise, 'Star of Hope,' proved to be a great blessing to our society. The day was surely a red letter day in our calendar. The meeting was helpful, inspiring, uplifting. The offering amounts to \$19.36."—Marshall Street, Richmond, Va.

From many parts of the country come reports of stormy weather, hence small offerings on Endeavor Day. Of course, this will cripple the orphanage work at Damoh, unless the societies make up the balance of their apportionments later. If you did not observe the day, we would suggest that you do so yet. We have only words of praise for the exercise, "Star of Hope." We have some encouraging reports, notwithstanding the inclement weather. We mention a few of them.